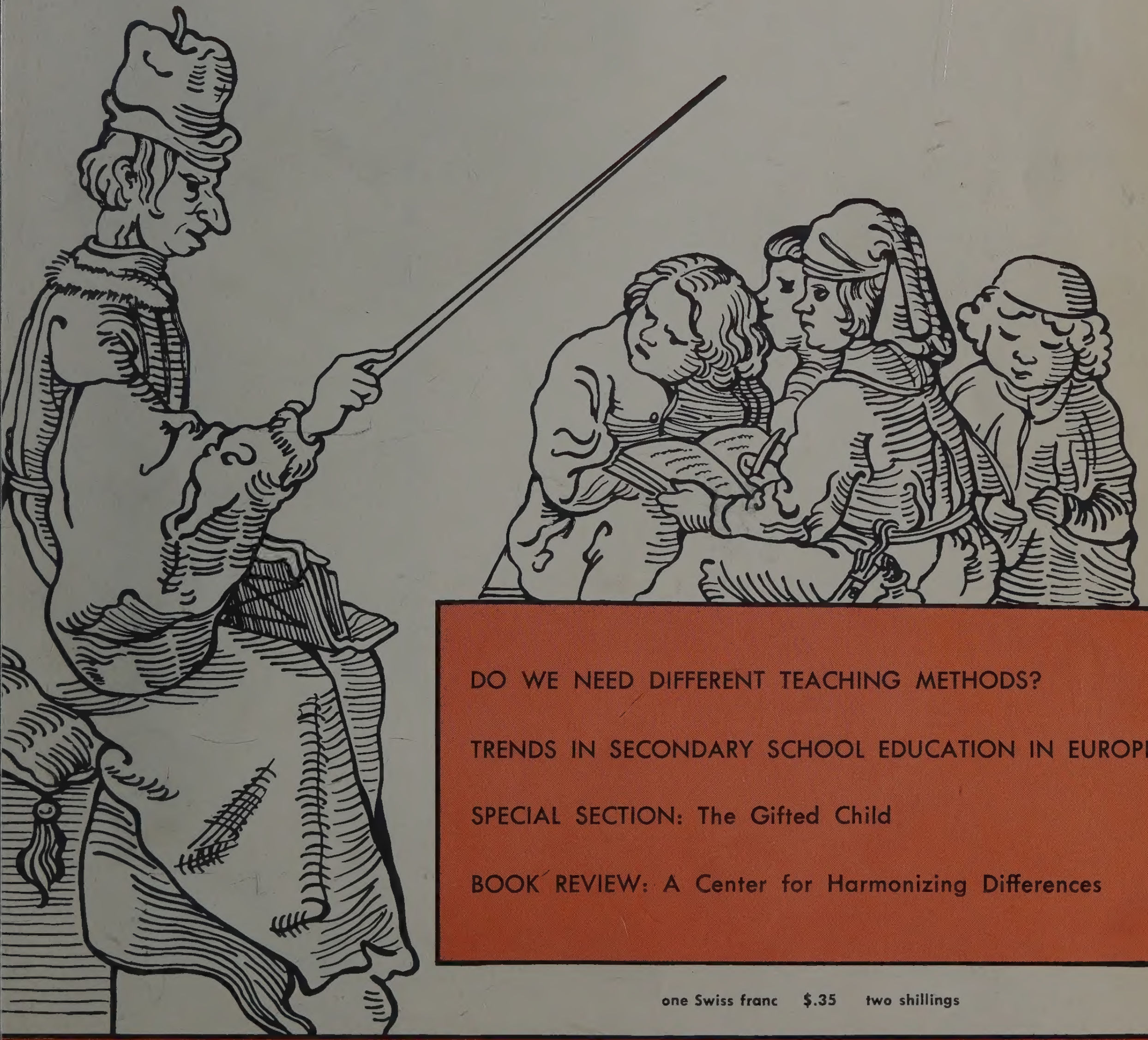
Spring 1959

PANORAMA

Teaching Throughout the World



DO WE NEED DIFFERENT TEACHING METHODS?

TRENDS IN SECONDARY SCHOOL EDUCATION IN EUROPE

SPECIAL SECTION: The Gifted Child

BOOK REVIEW: A Center for Harmonizing Differences

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PANORAMA

TEACHING THROUGHOUT THE WORLD

Spring 1959

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This is the first issue of a new magazine published by the World Confederation of Organizations of the Teaching Profession.

The World Confederation rests its hopes for unity among teachers and their organizations not on any authoritarian concept but on the realization of teachers everywhere that they have common professional and economic problems (the two are not unrelated), and that the profession has an important role to play in promoting international understanding. It is obvious that this new periodical can help substantially in furthering these purposes.

As such, I commend it to those of you who are members of one of our organizations and to all others who share our desire to improve the effectiveness of teaching throughout the world, advance the status of those who are daily concerned in this effort and, by means of education, increase mutual understanding among the inhabitants of this divided world.

SIR RONALD GOULD
President, WCOTP

Most of the teacher organizations affiliated with WCOTP issue periodicals of one kind or another. They often contain excellent articles, articles which deserve international distribution either because they illuminate the theory and practice of teaching in general or because they arouse sympathy and understanding of the educational problems faced by the country in which they are published.

It has long been a source of regret to me that these articles did not receive such wider distribution. It is good to know that this new magazine will attempt to remedy this condition, since it will consist in large measure of translations, digest and adaptations of these superior articles.

If our member associations will do their part by sending to the WCOTP Secretariat in Washington marked copies of articles that they consider of major importance, I am sure that PANORAMA *will rapidly assume a stature worthy of its goal.*

WILLIAM G. CARR
Secretary General, WCOTP

THE CHALLENGE OF THE ATOMIC AGE IN A LIBERAL SOCIETY

by DR. S. G. CHECKLAND

Dr. Checkland, professor of economic history at Glasgow University, presents some fresh ideas on education in the Sputnik era. A digest from the January 3, 1958 issue of The Scottish Educational Journal, *official organ of the Educational Institute of Scotland.*

THE TASK OF THE EDUCATOR in a democracy has always involved three leading elements: first, to prepare citizens to decide between the leading alternatives open to society (which further involves preparing them to reject perverters); secondly, to prepare citizens to participate effectively in the productive process upon which their way of life depends; and thirdly, to prepare citizens to live fully in the society to which they contribute by political choice and productive activity.

In the past, the humanists have dominated the political picture in so far, at least, as considered policy has prevailed. There has been very little effective contribution from science. In the case of individual productivity, we must make a distinction. So far as business initiative has been concerned, neither humanities nor science as such have contributed much—men of business initiative have either been "neutrals," or have been raised up by business itself; in this curious way they have stood somewhat outside the educational system, though of course deeply affected by its overtones received in school or university. But those who wield technical and scientific know-how in industry are clearly products of the schools of science and technology. This is the element in our society upon which the "Two A's" will place a mounting premium. This will not be without its dangers, both for society, and for the young lions of the technological age. The third task, that of achieving fullness of life, has also, in the past, been but slightly affected by the fruits of either arts or sciences, and this in spite of the devoted efforts of generations of teachers.

If the citizenry is to become effective at all three levels, it is clear that their education must include a comprehension of both humanist and scientific idioms of thought.

There is no need to labor the scale of the dangers involved in the attempt to lift our entire society to a progressively higher level of material performance. They were manifested generations ago in the case of the nation that first threw its education into the technological mold, namely Germany. To make an effective contribution to new products and new productions it is necessary to know what has gone before. The extent of the training required calls for standardization and conformity under state aegis. At this point new dangers arise. Institutionalized teaching under pressure of crowded curricula places the student wholly in the hands of his teachers, for there is little time for anything but assimilation. This may well damage the most scarce and valuable of faculties, perceptive power. It may also lead to gross political irresponsibility.

The launching and non-launching of sputniks over the last few months have had a profound effect upon Western educational thinking. The liberal individualist society was thought to be the main condition necessary for scientific achievement; given this, we can do without methodological discussion and get on with the job. The Lysenko controversy served to confirm this view. Sputniks have severely shaken it. Technological lead has in fact passed to men working in a non-liberal society.

The results of this shock may be far-reaching. It may cause many to demand a stepping-up of the intensity of technical education, tempting us to produce courses that are marathons of assimilation and regurgitation, to the grave detriment of real thinking. Or it may cause the terms upon which science thrives under modern conditions to be rethought anew. It may be, for example, that an investigator may have more real scientific scope today if he is provided with less by way of civil liberties and more by way of facilities. This is not, of course, to suggest that we should damage our traditions of freedom, but rather that we should seek a way out of the dilemma. Further, it may cause the scientist to attempt to assess the nature and function of his discipline, and express his views in a form that can be made intelligible to humanist educators.

The humanist cannot take in science by the long apprenticeships required in the science schools, nor can scientists assimilate the "feel" of a culture, in the way in which, perhaps, an honors English or French graduate might do. The remedy for this failure of communication is not to produce a common denominator course which maintains a simplified assimilation between arts and sciences. Indeed the differences should be made explicit, for science, with its search for systematic uniformities and their explanation, and the humanities, with their emphasis upon impalpable factors and the complexities of real experience, ought to be kept in "tension."

There are two suggestions that seem more realistic, both in terms of present practice, and also pedagogically.

First, both humanists and scientists should be challenged to produce courses of an introductory (though not elementary) kind which, so to speak, state their respective points of view. The attempt of each to state what they stand for might well help both teachers and pupils. Some of the demarcations that exist between subjects within the respective groups might well be altered. It may well be that the particular institutional embodiment of subjects which we have had for many years is now archaic. It is certainly true that many educators begin their thinking in terms of the present arrangements, as embodied in classes, timetables, the labels which members of a teaching staff may bear, and especially examinations.

Something might be done to relieve the weight of the teaching program in universities and training colleges. While new knowledge has been continually pressing for attention, it has been placed in competition with the old; those whose interests lie in the latter have resisted jettisoning, resulting in a mounting burden upon the students, and the impossibility of any real growth of mind. It would seem to me that a new distribution of emphasis is called for, based upon a new scrutiny. Only so can we avoid the perilous heaping of straws upon the camel's back. Here is one of the greatest challenges of the "Two A's" to overcome our impotence in the matter of synthesis. A new Aristotle or a new Aquinas is too much to hope for, but surely we can aspire to men in their tradition, so that we may see where significance lies.

One formula on the arts side is dear to my own heart. It is to find certain areas of study to which both leading idioms of thought are applicable. This means, in effect, the social studies, or if you like, history, redefined, starting from problems of human behavior with the context of nature. History, I am told, has rather lost ground in Scottish schools, and this saddens me, for in no other field of study are there the same opportunities for combining scientific and humanist thinking. But it is essential that history be, from the outset, a study of "becoming," that the pupil's eye may be directed to the origins of what he observes, the extent to which the pattern is capable of continuing, as determined by the relationship of the parts, and the forces within it and without that bring a new situation. The study of society in this sense is probably the best means of dealing with the problem of liberalizing the education offered in our Technical Colleges.

We have been concerned mainly, up to this point, with the educational problem in the first sense I have mentioned—as a preparation for political responsibility. Certain overtones have appeared affecting the second—the vocational implications of the "Two A's." The third, the question of fullness of life, I will defer for a moment while we consider the problem of the supply of brains.

How large is the deposit of high-grade brains in our society? To date, our efforts to treat this problem scientifically have not been very successful. The debate has centered mainly on the adequacy of intelligence tests. An entire educational policy rests upon the idea that we can in fact categorize levels of natural endowment. Intelligence testing has had the effect of emphasizing class difference; typically the lower on the income scale, the lower the result. But the fact is, of course, that we have no means of segregating, for the test purposes, inherent intelligence, and the operation of environmental, cultural factors.

A renewed emphasis upon the latter is leading to the assertion of the egalitarian view, namely, that "humanity is humanity," and that intelligence potential (in the long run) is more or less equal, and this at a much higher level than has been formerly thought. This view stresses the elements of wastage in our system: small family businesses drawing in bright sons who are capable of much greater things, the cutting off of the late developer by the 11-plus examination, the demands made that children should support the family, the blandishments of high commencing earnings (especially under full employment), poor atmosphere for study

at home, and the failure of teachers to awaken the ambitions and interests of pupils. These make a formidable list of leaks, and may well account for growing social loss, the more serious as the premium upon higher abilities mounts.

It would seem to me that, effectively, we have no alternative but to plan and act as though the numbers capable of higher education are in fact much greater than have formerly attended our colleges, universities, and other places of higher learning. If we do not do so, we will witness the extraordinary situation that Western liberalism, a philosophy that arose from a great burst of optimism about human potential, will be eclipsed and perhaps destroyed because of pessimism and the lack of will to remove barriers and educate. Whatever the crudities of Marxism, it has led to a policy of seeking out potential, and to a longstanding emphasis upon the high priority of education. Britain has been told, at least since the time of Charles Babbage in the 1830's, that the race would go to the people who perceived this. Even in 1957, education in Britain is still the subject of equivocation. We are told to "think big" in terms not only of the bulge of the Sixties, but the further future, and yet are being squeezed, like every other element in the economy, because of inflation.

The slogan "Equality of Opportunity" in education is now held, in varying degrees, by all of us. But though important, it is negative. The new need is to remove obstacles both to the progress of individuals, and to the growth of the system as a whole. We must actively seek out those whose potential is being wasted; we need a new slogan, "Full Potential." Educators in the age of the "Two A's" will have the task of presenting the many vistas of human activity and speculation to the young, so that when the time comes for the application of their leisure, they may be able to enjoy it, and perhaps use it to increase their stature, rather than find frustration and defeat. Leisure on the new scale, accompanied by the conditioning of a super-industrialized society, will place a strain upon personality and society hitherto unknown. There is some scope for revelling in the new toys, but beyond that the powers of the mind must be used, if there is not to be grave mischief. But preparation for leisure is not distinct from preparation for work—both depend upon helping minds to grow.

The psychology of the pre-war years placed enormous emphasis upon the need to avoid conflict and anxiety situations. The new Rousseauites of the psychology schools taught us the need to remove stress in the interest of a sound psyche. But the gravest misgivings are now expressed, especially in the United States, where the movement went farthest. The emptying of education of the element of discipline (both physical and mental) has often stultified the ability of the mind to grow. Where minds do not grow, there is a drive to conformity, for there is no comprehension of the outlook of the inquirer, and so a vicious circle is closed. Equally serious, the emphasis upon the stressless psyche may have done grave damage to moral fiber, as suggested by the reactions of prisoners of war in Korea, too often prepared to turn their faces to the wall and die.

We are about to witness, I think, a return to respect for the pedagogic and character building merits of sweat and tears. But it is essential that this should not involve a simple recurrence of the near sadism that the "play way" replaced. It calls rather for an appreciation that attainment in the mind calls for struggle and exertion.

DO WE NEED DIFFERENT TEACHING METHODS?

by ALFONS SIMON

This provocative article was translated and adapted from the December 1958 issue of Die Bayerische Schule, *organ of the Bayerischer Lehrer-und Lehrerinnenverein, affiliated with the Arbeitsgemeinschaft Deutscher Lehrerverbände. Dr. Simon's book,* Partnership in Instruction, *will soon be published.*

RECENT REPORTS on American education state: "Modern ideas have been a failure. Let's go back to the old methods, to the teaching of the past. This is the only way we can stay in competition with the Russians."

One group of German teachers breathes a sigh of relief: "We've known that for a long time. That's why we never did go along with these new things. School means to learn and learn again. And there is no learning without compulsion and drill. It's only these that bring the results that we need." Another group argues: "Conditions here cannot be compared with those over there. We don't really know whether the Americans have gone too far in humanizing teaching. But if they now proceed to pull in the reins again and return to old methods they will be disappointed. Even with greater drill instruction they will hardly arrive at essentially different results, for the root of the difficulty lies much deeper. The U. S. school has been blamed for something that it is only in part accountable for, probably only a very small part. The general loosening of family ties and overall changes in the style of living are apparent in lessening school performance. But the whole matter cannot be put right again by changing this last link in a chain of causes."

Our German school of yesterday had—to say it at once—great advantages. It contributed successfully to the rearing of effective adults; it did it without sentimentality and dared to demand a great deal. Children learned something in it. It also had its disadvantages, which derived from the advantages: it was impersonal, strict, and sometimes harsh; the teacher maintained his distance from the pupils both inwardly and outwardly; many natural and justified needs of the children were not developed or were actually suppressed. All of this occurred—not because of a craving for power or lack of feeling on the part of the teacher—but because at that time there existed ideas of state, society and family which demanded this type of education.

That was the situation up to 1914. Then followed a period full of change—very lively and stimulating from 1918 to 1933, very oppressive and isolated from 1933 to 1945, and stimulated since 1946 by renewed connections with the rest of the pedagogical world.

During these 40 years more has changed than we realize or want to recognize. The foundations of state, society and family have been transformed. The schools, too, have undergone basic changes—in their fundamentals, in their outer forms, and in their objectives. Parents and children themselves have become different, and we teachers too. Not that these changes have always been advantageous to the school. The old precision and learning successes related to it have been lost. Though complaints about unsatisfactory performance are as old as the schools themselves, they are surely more justified today than in 1900. But the old, excessively great distance between the teacher and the pupils is hardly to be found any longer, and the climate has in general become more human.

Of course this transformation did not occur without difficulties. As in all swift-moving times when new ideas are brought to realization, it was difficult to find the right people to implement them. A type of person has always existed everywhere who, determined to stay at the top and unencumbered by personal convictions, manages to slip over from the old horse to the freshly-saddled one. In the pedagogical field some teachers changed over too quickly from the old to the so-called new camp, and in doing so went beyond the target. Since they had no inner connection with the new ideas, they brought a good cause into discredit. For the new way is not easier. Even though it is well established, it has its difficulties, which have to be overcome slowly and usually with considerable effort. I have the impression that the period during which many went too far is now behind us. But this does not mean that our next task is to go back to the well-tried methods of the past, to the efficiency of 1900. Our task can only be to proceed with all seriousness to find an efficiency appropriate to 1958, and necessarily of a different sort. This means that we must apply methods of instruction that are successful for children of today, taking particularly into account methods that have long progressed beyond the stage of testing and are available to everyone.

This is an account of one of these new methods. Some years ago a group of us, 15 men and women teaching first to eighth grade classes in urban and rural schools for both normal and retarded children, attempted to explore new pedagogical territory. In doing so we fell into a new working method, that of encouraging our pupils to master new material by means of group work. It was soon evident that this method worked for only a few particularly skillful teachers, but not for the rest. An easier type of group work, using educational radio, was developed but this method was still not easy enough—not all teachers and all classes could use it. The groups of four were too large; the children were unable to convert from traditional individual work into groups of four or even three. In the effort to try still smaller steps we proceeded to experiment with cooperative study by two children, "partner work."

In our experiments we were accompanied by the good wishes of those of our colleagues who did not have the opportunity to share our experiences but wanted nevertheless to make things a little more lively and pleasant for their school children too, if they only knew how. We said to one another time and again, "That is too complicated. It has to be much simpler. In the end it has to be so simple that our colleagues in both the simplest and the most difficult situations can no longer say that the method is too hard for them."

In innumerable experiments with partner work in all classes and all subjects we felt out the new territory, cautiously and somewhat unsystematically at first. An example:

Class situation: 7th and 8th grades, 32 boys and girls—two months after the start of school. Task: comparison of class and partner work in arithmetic. Fractions have been practiced in advance, but are now to be worked in new situations.

Class work: I began to discuss a mixed group of problems from the book, both easy and difficult ones. For example: $4\frac{5}{6}$ and $5\frac{7}{8}$ minus $9\frac{5}{12}$; or, one-half of a number is 9 more than one-third of the number; or Werner is $13\frac{1}{2}$ years old. His age is only $\frac{3}{4}$ of the age of his brother, etc.

I introduced the discussion each time in this way: "What is the important thing? What should be particularly noted?" Individual pupils raised their hands and gave the solution and the particulars; others helped. In general, cooperation was good. For quicker solutions we used pad and pencil—as usual—and figured out a common denominator or drew a sketch. That went on for 30 minutes. During this time we completed 7 problems from the arithmetic book. Each correct answer (and sometimes a partial answer) was evaluated as one point. After this work with the whole class each pupil was told to figure out in his notebook by himself the problems just discussed. Time: again 30 minutes.

Partner work: Three days later we gave the pupils problems of exactly the same difficulty as the earlier ones, ones which would result in the same number of points. This time, however, partners sitting together discussed the solution until they found it. In case of doubt, or where a group made no progress, I was called in. However, this happened only rarely. Finally, after 30 minutes of discussion, each pupil again worked the problems by himself in his notebook. The time was 30 minutes, as at the last time. My impression was that they worked intensively. Weaker pupils were given much help by their partners, who were not specially chosen.

Result of partner work: 1 group had discussed 2 problems together; 1 group had discussed 4 problems together; 3 groups had discussed 5 problems together; 1 group had discussed 7 problems together; 1 group had discussed 10 problems together; 1 group had discussed 12 problems together; 1 group had discussed 17 problems together; 2 groups had discussed 20 problems together; and 5 groups had discussed 21 problems together.

This experiment—confirmed by dozens more—proved that in class work the teacher was meeting the working speed of only two children, the two who completed 7 problems in 30 minutes whether they were working in a class or with a partner. Of the other students, the teacher made too great demands from 10, and too few demands from 20. He was not doing justice to 30 of his 32 pupils.

When we consider that in class work these 30 children must always be dissatisfied; when we know that this dissatisfaction will almost automatically develop into a reluctance to work, with all of its consequences; when we realize that in class work the majority of all children can never think and work at their own speed because things always proceed too slowly for some and too fast for others; then partner work in which each group works undisturbed at its own speed seems to be a really indispensable supplement to our present educational methods.

The improved educational results in the case of partner work (43 percent more correct solutions than in class work) was confirmed by a large number of control experiments. But many teachers may wonder: "Don't we contribute our own work to the class work? What about our methodological skills, our experience of years, our ability to dissect a big problem into small parts, our skills in exposing a difficult point, pointing the possible way out of a difficulty, and extracting the helpfulness of all 32 children? The two partners who try to find a solution alone do not have all of these abilities; they are dependent on themselves alone, and, if they are two of the less skillful or slower ones, they have many fewer chances of reaching a solution."

The results, however, speak for themselves. In class work an average of 7 correct solutions, in partner work 10. For no matter how well the school hour is organized methodologically by the teacher, this does not make 32 intensively cooperating pupils! In partner work, however, they all work—according to their abilities, of course—and do it much more intensively. Their abilities cannot be so very insignificant; otherwise, an average result so decidedly better could not have come about.

The inferior result of class work in spite of good leadership by the teacher can surprise only those teachers who have never given their pupils the opportunity to try really spontaneous activity.

CRISIS IN ENGLAND

by SIR RONALD GOULD

Sir Ronald, as president of the National Union of Teachers, was principal spokesman for the teachers of England and Wales in recent much-publicized salary negotiation. He describes them in this article specially written for PANORAMA.

Teachers' salaries and the implementation of a national educational policy are inextricably joined, for no good educational system can be established without good teachers, and good teachers cannot be obtained on any large scale without good salaries.

By a coincidence these two issues gained public attention at the same time in England at the end of 1958. Shortly after teachers' salary negotiations had broken down, the British Government issued a White Paper on "Secondary Education for All."

The following explanation of the salaries struggle may interest those who do not already know the full story.

Teachers in England and Wales are paid according to a vastly complicated system known as the Burnham Scale. This scale fixes the salaries for all types of teacher, including the increments due for seniority, length of service, responsibilities, and so on. It is settled by the Burnham Committee, which consists of teachers' representatives and representatives of the local goverments which employ the teachers. The national government takes no active part in the negotiations, but the final scale decided on must be approved by the Minister of Education before it can operate.

The Burnham Scale operating at the present moment was fixed in October 1956. As a rule, when a new scale is agreed upon, the length of time it is to remain effective is specified. In 1956, however, no time limit was set, although the then Minister of Education said that he expected it to last for the usual three-year period. It was therefore an unpleasant shock last November when teachers were offered a 5% interim increase to operate from January 1959 while negotiations would continue for a new scale (which might or might not be agreed to) to become effective on 1st April, 1960—six months later than expected. Much has been made by the authorities of the fact that the teachers began negotiating for a new scale only 18 months after they had had one, but it seems to have been a wise precaution, considering that the authorities were preparing to spend at least 18 months discussing the matter.

The teachers were, in fact, so irate that they refused to accept this offer and since the authorities' representatives on the Burnham Committee had instructions from their constituents not to offer any more, there was a deadlock. Through the efforts of the teachers' panel, however, the Minister of Education was induced to call for a renewal of negotiations, asking both parties to begin again with open minds. This meant, of course, that the authorities' goal of April 1960 had to be dropped, and negotiations are now in progress for a new scale to become effective as soon as it can be worked out. In a sense, the struggle has just begun, for the authorities have yet to be convinced that teachers should be more highly paid.

The White Paper issued in December states that "the Government regards it as the most pressing of their immediate objectives to make certain that every child shall be able to travel along the educational road as far as his ability and perseverance can carry him, irrespective of the type of school to which he goes." How do they intend to reach this objective? By carrying out a five-year building program for primary and secondary schools. And how are these schools to be staffed? By carrying out previously announced plans for providing new training college places for teachers.

But the number of new places which are planned to be available by the end of 1962 is 4,000 less than that suggested to the Minister of Education by his own advisors, the National Advisory Council on the Training and Supply of Teachers. Worse still, although the White Paper says that the Government's policy will be "to increase recruitment from training colleges and universities," there is no indication given of how this is to be done. Large sums are announced as being scheduled for building new schools and training colleges, but no sum at all is mentioned in connection with expenditure on teachers' salaries.

Until the Government can discover a way to attract more and better recruits to the teaching profession—and money is at least half the attraction of any job—plans for improving the quality of the nation's schools, and thereby of its citizens, sound, to most teachers, like wishful thinking.

TRENDS IN SECONDARY SCHOOL EDUCATION IN EUROPE

by M. MONNIER

Translated and adapted from an article in the July 1958 issue of Gymnasium Helveticum, Review of Swiss Secondary Education, *journal of the Verein Schweizerischer Gymnasiallehrer, a WCOTP national member organization.*

In April 1958 a European Conference on the secondary school curriculum met at Sèvres, near Paris, under the aegis of Unesco. Almost all discussants agreed at the outset that the curriculum and organization of secondary education do not meet the social, economic, political, cultural or technical needs of the modern world, and favored a drastic reorganization of education at this level. The basic assumption was that:

> *Education has, at all times, had to adapt, either by choice or by force, to a changing world; it has had to revise not only its subject matter in terms of the unceasing contributions of arts and letters or of the sciences, but also its cultural aims in terms of new modes of thought or action—in short, in terms of the life which the man of tomorrow, the child of today, will have to live.*

The representatives agreed that secondary education, which should be most aware of the requirements of everyday life and society was, on the contrary, most fixed in its organization and curriculum. The causes of this rigidity are well known: old cultural traditions; the concept of a humanism which, many believe, has been defined once and for all; and the attachment to centuries-old spiritual, intellectual, and moral values. Established practices, such as the baccalauréat in neighboring France, freeze the system and assure its survival in a world which has drastically changed. The university, while demanding professorships and new laboratories to keep up with scientific progress, exemplifies a narrow conservatism in the education which it requires from its future students. By enumerating in this way the causes which prevent or slow down adaptation of educational structure and curriculum to the conditions of today's world, we are far from condemning them categorically. Secondary education is the guardian of precious values and wisdom to which the Sèvres Conference paid due respect.

Furthermore, it would be absurd to pretend that nothing has been done to permit secondary education to meet the needs created by the Industrial Revolution and the scientific and technical civilization of today. But we have proceeded by juxtaposition, by creating new forms side by side with traditional ones, or by adding new branches to the curriculum without cutting off any of the old ones. The result has been, in the first case, an incoherent and divided structure; in the other, an overloaded, encyclopedia-like curriculum.

Factors which must of necessity modify the function, structure, and curricula of secondary education are:

1. The scientific and technical revolution and its influences on life and thought.
2. The democratic revolution, which in principle makes all individuals equally responsible and capable of understanding and judging current national and international problems, and of taking thoughtful and individual stands on them.
3. The unification of the world through improved communications, which imposes on all nations the necessity for a better knowledge of other people and education oriented toward mutual understanding.
4. The access of the masses to a role and responsibility which were reserved until now to the few.
5. The increase in the number of pupils availing themselves of the various types of education beyond simple elementary education.
6. The desire to democratize education, to which is added the desire to fulfil more satisfactorily the right of all individuals to a complete education and to enjoy equality in education, regardless of sex, nationality, race, class, etc.

7. The complexity of life and of productive tasks, which require for an increasing number of individuals a more advanced education than was formerly needed.

8. The multiplicity and diversity of the functions and tasks for which secondary education must prepare its students, whereas once it prepared them almost solely for the liberal professions and for a purely intellectual development.

9. The extension of education into domains which were once more or less reserved either for the family (moral training, character formation) or for a privileged few (artistic education).

10. The pressure which fully-developed disciplines exert on the curriculum in relation to the needs of economic and scientific life (geography, political economy, sociology, mathematics, physics, chemistry, biology).

11. Increasing demands for specialization, in keeping with the differentiation of sciences and techniques.

12. The increase in leisure for adults and the necessity of preparing the individual for the intelligent use of the free time which productive labor has given to man.

13. The contribution of certain new sciences, such as psychology and educational research, to education itself.

Obviously, the interdependence of these various social, political, economic, technical, and pedagogical factors should be discussed in order to give each its proper place, but the essential point is that we be fully aware of the drastic, rapid changes which the world has undergone and that we look upon secondary education in terms of the new needs created by these changes.

The aims of secondary education are summarized in the Conference synthesis:

> *To complement the general, cultural background outlined on the elementary level; to proceed steadily and progressively towards a higher and more specialized stage; to prepare directly or indirectly for professional development; to assure the proper functioning of vital activities of each country in economic, administrative, scientific, technical and social areas; to develop citizenship; to develop the individual as a human social being who is active physically, intellectually and morally.*

This text brings to light the diversity of tasks which belong to secondary education, even if, in its present state, it is far from accomplishing them fully and harmoniously. It also contradicts the idea of those who remain attached to the traditional purpose of secondary education, namely, to provide a general background for those who will later form an intellectual elite.

The concept of an elite must be broadened considerably in order to take into account the diversity and the increasing specialization of social, economic and technical functions in the modern world. If one admits that one task of secondary education is to produce necessary educated personnel for nations, the question still remains as to when to make this cleavage between further education for those who will take on positions of responsibility and the masses. Can we continue to separate upon entrance to secondary school those who will hold superior positions than others? By what right? Is the choice based on differences of aptitude and intelligence recognized in the early stages or is the criterion one of a social and economic nature? We must not forget that, along with the caste of the elite, life requires others who are no less active.

We can best remove any uncertainty on the subject by quoting the director of secondary education in France, whose views are cited in the summary report:

> *The main characteristic of today's elite, even of those who, by the nature of their work, are furthest removed from action, is the obligation they have of creating and participating. The quality of culture and educational development is to be found in man's ability to find an original, specific solution, either of thought or of action, to various problems. Culture must not only meet the need to know and understand, but must become an instrument of daily action. The transition between knowledge and power, between the rational and the operational, is one of the characteristics of modern thought and must be an outcome of modern education.*

The essential purpose of secondary education is still to provide a general cultural background. On this point agreement was unanimous. At the same time the Conference agreed that technical disciplines have moral and cultural value in that they bring into play inventiveness, perseverance, and patience, and satisfy the child's creative urges. They agreed also that technical disciplines in the school can no longer be limited to what is commonly called "manual training."

The utilitarian point of view has made its way into secondary education in the form of establishments called "practical," "modern," "technical," "general." At the same time traditional, classical institutions have been maintained to produce an elite. In the light of the goal set by the Conference —access of all to secondary education—such a system of various types of education, existing side by side yet independent of one another, is indefensible. Whether we like it or not, we go from the problem of the curriculum to the problem of organization. We may group into three categories the various solutions offered to this problem.

The first is the solution for countries whose culture is firmly rooted in the past, where, for example, one cannot bring himself to think of ancient languages simply as a specialty among others. Different types of education, classical, modern, technical, commercial, each with its own syllabus, are juxtaposed, and different methods of selection or orientation are resorted to in recruiting pupils who, upon leaving the elementary school, will pursue one path, with no opportunity to branch out.

This is the system which history has handed down to secondary education in most of the countries of Western Europe, a system which has compartmentalized education to the detriment of the real needs of today's world.

The second solution is that of one kind of education for all, adopted by countries which have broken abruptly with the past or drastically reorganized their educational system. Pupils in this kind of school follow the same course of study until they are 16 or 18 years old and have some opportunity of choice, but real differentiation does not occur until professional training begins.

Finally, there is a third, intermediary solution. It consists of dividing secondary schooling into two periods, the first a curriculum more or less the same for all children, the second differentiated or specialized. It is towards this third solution that the countries of Western Europe tend to lean, for they are concerned both with safeguarding the heritage of the past and institutions which embody it, and with meeting the obligations imposed by social evolution and technical demands.

It now remains for us to delimit the two periods. At the Sèvres Conference the following solution was advocated: a first cycle for all pupils from 11 to 15-16 years, a period which coincides with the termination of compulsory schooling (this system exists in the majority of countries and is contemplated in others); the second cycle, differentiated, extending to the age of 18-19 years.

Such a system satisfies the wishes of many educators who are concerned with postponing the differentiation of studies so that choice may be based on a true knowledge of the aptitudes and inclinations of pupils. But in practice it is difficult, if not impossible, to wait so long to differentiate types of education since the study of some disciplines cannot be concentrated in so short a cycle as the second one. Hence the need for a compromise. Two methods are offered. The first is progressive specialization: after pupils have embarked upon the same course of study, they begin gradually to devote more time to particular subject-matter in the curriculum. The second method is that of choice: the same general course of study is offered to all, but at the end of two or three years, pupils are permitted to choose one or two supplementary subjects, for example, ancient languages, or a second or third foreign language. These two methods can be combined.

By dividing into three categories proposed solutions for the organizational problem we are far from taking into account the infinite diversity of what is actually practiced. The Swiss reader is better prepared than anyone else to understand how in a country such as England old traditional systems can co-exist next to new systems of all kinds. Elsewhere, as in Sweden, a common schooling for all has been established, while at the same time the traditional gymnasiums have been preserved. Thus, theory is made to come to terms with life and with institutions deeply rooted in a mold of cultural values and social prejudices.

The following conclusions may be drawn from the discussions.

1. The function of secondary education is to give a general background. Specialization and differentiation must not be of a professional nature. Even in technical sections, greatest emphasis must be placed on the general disciplines.

2. General culture consists of the acquisition and development of certain mental abilities rather than of a baggage of knowledge. It must be humanistic and permit man to dominate techniques.

3. The curriculum must lose the encyclopedic character which overburdens it and education must aim at developing mental habits, work methods and the ability to acquire new knowledge.

4. The curriculum should include, in addition to specialized disciplines, fundamental disciplines common to all types of schooling.

5. In addition, the secondary school must teach certain specialized disciplines. A discipline recognized as fundamental may become a specialized one

if a special place is given to it in one course of study as compared with the place it holds in another. This may be true of mathematics, experimental science, economy, sociology.

The conversion into specialized disciplines of subjects formerly recognized as fundamental ones will startle some persons. But if we remember the formal definition given of fundamental disciplines, we must agree that the term "specialized discipline" does not necessarily imply a loss of value. Furthermore, the Sèvres Conference recognized the fact that the cultural traditions and linguistic situation in each country can justify a transfer from one group to another.

A reservation must be made with regard to our presentation of the above outline. Missing is polytechnic education, to which the USSR and the people's democracies attach such great importance. From a report on general education of the Unesco Institute for Education at Hamburg we have taken this extract:

> *Soviet educators . . . believe that polytechnic education is of itself a general education. It includes a study of the basic principles of electricity, mechanics, thermology, optical science, the general principles governing the structure and functioning of machinery, the basic elements of biology and chemistry, and their application in industry and agriculture. It comprises also the study of production and stock-farming methods. In the USSR all these subjects are included in polytechnic education, without any sacrifice of the literary disciplines.*

The domain of polytechnic education includes therefore such fundamental disciplines as experimental science and others. But the general aim seems to be, not scientific knowledge as such, but rather its practical application and usefulness; it is a new example of culture intimately allied with action. When we consider, on the one hand, that this polytechnic education is designed as an essential part of general education and, on the other hand, that all delegations, including those of the East, have accepted "humanistic" in describing general education, we realize to what extent the meaning of the word "humanism" can vary.

Moral and civic education should be placed among the fundamental disciplines. The Conference was unanimous in its belief that the school cannot neglect moral and civic training. On the contrary, it considered these subjects as essential.

The lesson which we draw from the Sèvres Conference is this: in a world where productive tasks are confined more and more to the machine, and where the skilled worker is becoming a technician, the level of general education should be constantly raised. The nation cannot afford the luxury of wasting aptitude or unused energies in pupils simply because educational opportunities are lacking, or because differentiation and classification are too precociously determined in rigid school systems.

The great variety of Member States in Unesco produces a kind of pluralism. Some countries, in international collaboration, tend to give first place to the loftier demands of culture and science; others, economically more or less seriously retarded, attach more immediate importance to the extension of primary education and the spreading of knowledge of modern technology and its methods. It behooves Unesco not merely to hold the balance between these two opposing yet equally legitimate trends, but actually to exploit them as a means of promoting valuable exchanges.

Every continent has its specific problems requiring solution. Asia and Africa are at present the scene of exceptionally rapid and far-reaching changes. The techniques which will come into use in the newly industrialized regions may perhaps narrow the social differences which separate continents; it is not impossible, on the other hand, that they may still further intensify those differences. But they necessitate in every continent an urgent readaptation of education, a close attention to social problems, and at the same time a more fervent desire than ever to safeguard and develop the cultural values in which the peoples take pride as the expression of their inmost selves.

From a speech made by Dr. Vittorino Veronese,
Director General of Unesco, at his installation.

EDUCATING FOR MATURITY

by LAWRENCE S. KUBIE, M.D.

Dr. Kubie is clinical professor of psychiatry, Yale University School of Medicine; a member of the faculty of New York Psychoanalytic Institute; and a lecturer in psychiatry, College of Physicians and Surgeons of Columbia University. A digest from the January 1959 issue of the NEA Journal, *U. S. A.*

MY CENTRAL THESIS here is that we do not need to be taught to think; indeed, that thinking is something that cannot be taught. Memorizing (i.e., the recording and recalling of factual data) and creative thinking (i.e., the assembling of such data in new combinations) are automatic, swift, and spontaneous processes, if these are allowed to proceed undisturbed by other influences.

Under ideal circumstances, memory and thinking are carried on neither consciously nor unconsciously but in the preconscious stream of automatic mentation, which proceeds at phenomenal speed. This concept is essential. It implies that there is an incessant current of thought and feeling which is incredibly swift, which is neither conscious nor unconscious, which can learn, record, recall, and respond appropriately and also creatively, and all this without conscious awareness of any one of these steps.

Education must eventually accept the full implications of the fact that this current is continually being braked and driven off course by the play of unconscious forces. As long as educational procedures refuse to recognize this, they will continue to increase interference from masked and unrecognized neurotogenic processes. This happens in school today from the first grade through the highest echelons of postgraduate study.

It has long been known that in early years children have extraordinarily inventive imaginations, and use delightful and original figures of speech and allegory. What happens to this poetic gift when it is exposed to formal education? Or to rephrase the question: What happens to the free play of preconscious (spontaneous, "intuitive") functions in the course of conventional education?

It has been the assumption of education that learning would make man wise, mature, and creative. It is my unhappy conviction that learning alone achieves none of these goals, but more frequently is a mask for immaturity, neurosis, and a lack of wisdom. Furthermore, much of the learning which has traditionally been looked upon as an essential attribute of the educated man has no necessary relevance either to creativity or to maturity. Instead, many ingredients in the very process by which men become learned tend actively to prevent psychological growth. It is not learning or the learning process which matures men; it is maturity, however won, which makes it possible for men to learn and to be creative with their learning.

The great cultural institutions of human society, including art and literature, science, education in general, the humanities and religion, have three essential missions; namely, to enable human nature itself to change; to enable each generation to transmit to the next whatever wisdom it has gained about living; to free the enormous untapped creative potential which is latent in varying degrees in all men.

It is my belief that in all of these respects our great cultural efforts and institutions have failed, and will continue to fail until new techniques of education are developed.

Evidence for this is found in the fact that our knowledge of the external world and our ability to represent the world as it is or as we would like it to be has grown enormously, while our ability to meet wisely the challenge of how to be human beings has not developed. Everyone acknowledges this intellectually; yet few have accepted the full implications which this failure entails for education itself as an instrument of human growth.

The failure of education to make it possible for man to change is due to a specific component in human nature; to wit, that psychological rigidity which is the basic and universal expression of the neurotic process. Indeed, this neurotogenic rigidity is so universal that it is frequently accepted as normal (even among some psychiatrists), as though the mere fact that everybody is rigid in one or more aspects of his personality means that rigidity is normal.

The universal masked neurotic component in "normal" human nature is the major obstacle to progress. No system of education which fails to accept this challenge can educate in any meaningful sense. Therefore, we must ask ourselves whether the educational process as we know it increases or decreases in the student the sway of hidden neurotic forces in his life. It is my contention that education as it is increases the power of the neurotic processes in our culture, and that this need not be true.

Every adult bears the imprint of the child. The unconscious projection of the years of childhood onto the screen of adult years anchors us to the past. Consequently, the educator who is interested in making education assist the individual to move toward maturity must study how such projections from the past influence education, and whether the educational process tends to perpetuate their influence.

First of all, we face the obvious fact that the schoolroom and school as a whole confront the child with substitute parents and siblings. This provides an opportunity to resolve the fateful and destructive conflicts of the nursery. Yet the opportunity is not utilized. Instead, the child in school merely relives and buries even deeper the hates and loves and fears and rivalries which had their origins in his home.

The schoolroom may partially balance or neutralize these conflict-laden feelings; but it fails utterly to render them less fixed and less rigid by bringing them within the reach of conscious selection, direction, and control. Self-control, as it is taught, is almost invariably concentrated on control of the secondary consequences of such conflicts, rather than focusing on the elimination of their inner sources.

One could choose at random a number of illustrations of the consequences of this. There is the child who in his struggle with authority becomes an obsessional dawdler. This will have begun in the nursery in dawdling about eating, washing, or dressing. Unless this neurotic deviation has been effectively resolved in the home before the youngster reaches school, it will warp his every activity in this new setting.

At the opposite pole from the obsessional dawdler is the compulsive rusher, the youngster who has to plunge headlong from one half-finished task to another, afraid to tarry long enough to complete anything lest he be overtaken by some nameless fate, some dreaded exposure. These two oppositely-paced obligatory patterns may alternate in the same individual, and may arise out of almost identical unconscious conflicts.

The relevant and disconcerting point is that both of these opposing neurotic patterns (as well as others) tend to be reinforced and not lessened by the pressure of our formal educational processes. Instead of giving the child insight into and freedom from this reaction to authority, the school usually increases its paralyzing influence. Consequently, it persists to plague the lifework of potentially brilliant and creative adults.

Whether the immediate and remote effects of such conflicts upon each child and adult are creative or destructive will depend, not upon the mere fact that such struggles occur, but upon the level on which they are waged, i.e., whether this level is preponderantly conscious, preconscious, or unconscious.

Therefore the schools face the challenge to see what they can do to make sure that these battles will be fought out on conscious and preconscious levels. It would seem that an essential aspect of any truly educational experience would be to enable each child to face in himself those painful conflicts from which he shrinks, but which shape his character.

In addition to its failure to accept the challenge of buried neurotogenic processes, even at its current best, the educative process tends to reinforce the neurotic process through the misuse of the techniques of repetitive drill.

In the tangled interweaving of the processes of learning and the neurotic process, repetition plays a major role. Without the guidance of insight it is not merely self-defeating; it does deeper damage by hampering spontaneous, intuitive, i.e., preconscious, functions.

For a number of reasons, therefore, we are forced to conclude that there is a continuous conflict rather than a happy alliance between erudition and maturity. This conflict begins in the primary grades and continues unabated to and through postgraduate education.

Every educator knows scholars who lack the least quality of human maturity and wisdom, yet who are technical masters of their own fields, whether this field is the humanities, art, music, philosophy, religion, law, science, the history of ideas, or the languages by which men communicate ideas. The measure of our wisdom about living is determined neither by the breadth of the area of our knowledge nor by the sharpness of the focus of our specialization.

Perhaps above anything else, the adolescent needs to be exposed to human suffering and given the responsibility of ministering to it. Yet instead of this, the educational years cultivate in each student a maximal concentration on himself.

One obvious implication runs through everything I have said; namely, that if education is to become a matter not only of the mind but of the spirit, and if it is ever to facilitate the maturing process instead of limiting and distorting it, then it must deal with the universal, masked, neurotic ingredient in human nature. Clearly then, self-knowledge in depth is essential for any solution.

And since self-knowledge has been a neglected aspect of our educational system, and indeed of human culture in general, most scholars have been only erudite rather than wise. Wisdom when it has graced any one of us has come not by design but as a happy accident. This challenges us to have the courage to face this failure of education as we have always known it, with a determination to do something effective about it.

We cannot be wise, yet remain immature. Maturity requires the capacity to change, to become different, to react in varied and unanticipated ways. The emotional and intellectual maturity which the returning veteran brought to his studies after World War II, the subtle birth of maturity in the medical student as he first experiences the suffering of others and participates in its alleviation, what we have learned about the imprisoning of the human spirit by the neurotic process—all these indicate the directions toward which we must move as we seek solutions to these fundamental problems of how education for the first time in human history can enable the human spirit to grow and change. Progress will not come just from sitting back and hoping. It will come only as a reward for an uncompromising defense of the creative value of doubt, and from an unsparingly critical reexamination of every educational premise.

THE GIFTED CHILD

The purpose of education is the same throughout the world: to transmit to succeeding generations the accumulated wisdom and knowledge of mankind so that they can proceed to a higher level of civilization. But the obstacles to such a process vary in different countries. In some countries providing primary education for all is an immediate and besetting problem. In others, a major difficulty consists of enabling children that are academically more gifted than other children the opportunity to reach their maximum intellectual growth.

PANORAMA is dedicated to the mission of increasing international understanding among teachers. It believes that one way of doing this is to provide teachers in one country with information concerning the special problems of other countries. Hence, this special section on the gifted child.

SPECIAL SUPPLEMENT

The Problem From Different Aspects

OUR GIFTED CHILDREN ARE BEING CHEATED

by DR. SAMUEL R. LAYCOCK

Dr. Laycock is dean emeritus of education at the University of Saskatchewan, Saskatoon, Canada, and author of Gifted Children, *published in 1958. This is a digest of an article that appeared in the November-December 1958 issue of* The Canadian School Journal, *official organ of the Ontario Educational Association. It was based on a radio talk.*

TEACHERS AND THOUGHTFUL CITIZENS are increasingly concerned these days about what can be done for children in the top five percent of intellectual ability who may reasonably be called "gifted" children. They are concerned, too, with the next higher five percent in ability who might be classed as "very bright" children.

Actually, the problem is part of the "unfinished business" of education. When our grandfathers provided free universal compulsory education for children, they thought they had finished the job. Now we know that public education has often turned out to consist merely of providing school curricula and teaching methods for children of average ability.

Often the materials and methods used do not meet the needs of either the dull or the gifted. Teachers of large classes are apt to concentrate their attention on the average, and possibly on the dull. The gifted children are the cheated children. It's too often assumed that they will "get by" anyway.

It's true that they may "get by" after a fashion, but at the cost of a deplorable waste of their talents. When faced with work that is far beneath their ability, many gifted youngsters lose interest in academic work or become bored or frustrated. They often develop sloppy and ineffective habits of work and thinking.

Research studies show that a very large proportion of gifted children are underachievers in school. That is, they do not work up to their capacity. Studies also show that many gifted children do not want to go to University. A Canadian 1958 report states: "Of our most able in some respect of aptitude and achievement, little more than half go to University."

In the U. S. an observer says that of boys and girls in the top third in intelligence, only one-third go to college, another third do not go because of lack of funds, and still another third do

not go because they do not want to go. Other data from the United States indicate that of the pupils in the top 2 percent of intelligence only 60 percent go to college. What has happened to the rest? Have they, to use a popular phrase, been "browned off" in their interest in school work by their elementary and high school training? Certainly, the more the problem is investigated, the more it would appear that lack of funds is not the sole, and, sometimes, not the most important reason why gifted and bright students do not go to University. We need to look at the influence of other factors too—at the quality of education the gifted have received at elementary and high school and at the attitude of parents and the public towards the gifted and towards higher education.

What I am going to say will be based on two points. The first is that every child in Canada—and I mean every child, whether he rates as dull, average or gifted—is entitled to a quality of education which will help him to develop his potentialities in a reasonable fashion. We want no Esau's children in this country, that is, children who are deprived of their birthright to an education appropriate—please note this word appropriate—to their capacities.

The second point is that Canada cannot afford the luxury of wasting half its talent. From the ranks of our gifted and very bright students must come the nation's leaders, not only in scientific research, but in the fields of industry, agriculture, health, education, the social sciences, philosophy, art, music, literature and the drama. The welfare of every man, woman and child in our country depends very greatly on a few creative and imaginative individuals. It depends upon those who are able to design a dam, develop an antibiotic, plan an auto-production line, settle a labor dispute, compose a symphony, write a poem, conceive an atomic power plant or plan national or community programs for human welfare.

When I drive on the highway I see the sign, "Drive carefully, the life you save may be your own." I should like to say to my fellow-citizens, "Do something for the gifted child, the life you save may save your own or that of your children." Somewhere in our schools today may be the gifted boy or girl who will put the finishing touches on a cure for cancer or on the cure for the widespread mental illness of schizophrenia. Certainly all of us have a stake in giving the gifted child his chance.

May I point out, too, that in our new world of magnified power and shrunken space, there is an increasing level of literacy and technical skill required for effective work in industry, government and the professions. Technical advance in our day is destroying the number of low-skilled and routine jobs and increasing the number of jobs which require highly developed technical and managerial skills.

A high proportion of the new jobs being created require basic understanding of skills in mathematics and the arts of communication. Heavier demands are being made, too, for the ability to plan, to co-ordinate operations and to exercise independent judgment. This is true not only of industry, but of governmental services and the armed services. We must look to our gifted and very bright to meet these demands.

Please do not jump to the conclusion that I think that the great majority of our gifted should be directed into the fields of pure and applied science. Far from it. We need leaders in the humanities, the arts, the social sciences who will help us keep a proportion in our sense of values, who will help us to understand not only the elements that go into the making of our own national culture but also how peoples of other lands have come to terms with their environment and have established institutions and systems of values different from our own. John Hay Whitney once said, "The philosopher without the manager has nothing for supper; the engineer without the poet will run out of bridges to build."

And now I turn to what can be done for the gifted children. The first and most important thing required is a change in the public's attitude towards gifted boys and girls and towards gifted adults for that matter. That probably means nothing short of changing the mental attitude of the country as a whole.

At present, not only is every encouragement given to children to excel in sports, but there is a great deal of parental and public pressure to do so. Successful athletes get great public acclaim as well as high financial rewards while those who excel in academic work are called "egg heads," or "brains," or "long hairs." The pressure in our society for children to be mediocre is very great. The most terrible thing which can happen to our school children is to be called a "brain," so many gifted children go to great lengths to avoid the stigma. May I venture to suggest that we shall not get too far in decreasing the wastage of our greatest natural resource—our gifted children—until the public gives at least as high social prestige and financial rewards to success in school work as it does to success in sports.

THE GIFTED EVALUATE THEIR HIGH SCHOOL EXPERIENCE

by PAUL L. DRESSEL and JOHN M. GRABOW

The authors of this article, both attached to Michigan State University, describe how gifted graduates of six Michigan high schools feel about the education they received. The material is based on replies to a questionnaire. From the May 1958 issue of Exceptional Children, *journal of the Council for Exceptional Children, National Education Association of the U. S. A.*

ONE SERIES OF QUESTIONS asked the students to remark on inadequacies in their high school experiences. These replies, as might be expected, covered almost every conceivable possibility. Some students felt that, even though many clubs existed in their high schools, there was need for hobby, research, or special interest groups which would give the student an opportunity to explore his particular interests and make friends with people who shared them. Many students (and keep in mind that these were intelligent students with excellent records) commented on the lack of capability on the part of many of their teachers. Similarly, they suggested that there should be more variation in teaching and more interesting methods employed.

Large numbers voiced concern that they had had so little actual personal relationship with teachers. Where such personal contact had been experienced, the students were very appreciative. Reactions to the counseling and guidance programs of these schools varied a great deal. Whether the variation in reactions had any basis in the character and quality of the programs available in the various schools is a judgment which would be difficult and impolitic to make. Few of these students directly expressed any great concern about the need for activities contributing to the development of responsible citizenship or adequacy in family relationships.

Most of the students felt that the standards of achievement required could and should have been much higher. Relatively few of them felt that their high school academic program had been more than moderately challenging. The highest percentage of this select group of respondents in any school so indicating was 38 percent and the lowest figure was 14 percent. On the whole, the reactions of this group were on the conservative side and fitted in with some of the criticisms currently leveled at education. It is not surprising that this is true, for many of the critics of the public schools are primarily concerned with students like those involved in this survey. Among these students, English, mathematics, history, and science, in that order, ranked as the subjects regarded as most valuable.

One of the most interesting phases of the response pattern was that of naming a particular individual as an outstanding experience. Going through a group of replies from a particular high school, one would find recurring again and again the name of a particular teacher as providing an outstanding educational experience to these students. Usually these teachers were in English, mathematics, science, or history. The fact that occasionally other fields were represented gives some indication that the effect of the teacher can transcend the subject field. In commenting on these outstanding teachers and on their experience with them, these students mentioned such facts as the arousal of their curiosity, the insistence that work be redone until it was the highest caliber, and the opportunity or insistence that the students engage in activities requiring considerable initiative and self-reliance on their own part.

The final section of the questionnaire investigated the current educational status of these individuals and asked for some reactions. The results were somewhat deflating. Again and again the college-goers of this group indicated that their expectations of some really challenging work had been unrealized. They found the freshman year of their college experience repetitious of high school and scarcely more challenging. If one may take the replies of these students at face value, it is clear, as many of us would suspect anyway, that in educational programs gauged to the average of a wide range of ability the very gifted student may perform at a satisfactory or even a high level without actually being challenged by the experience.

The evidence of this survey corresponds with that of other ones which have been made. Clearly, our most able students have not been fully challenged by their high school experience and will not be until special measures are taken.

A BRITISH VIEW

by SIR ERIC JAMES

The High Master of Manchester Grammar School in England, writing in the December 5, 1958 issue of The Schoolmaster, *organ of the National Union of Teachers, gives an English opinion as to why American education has neglected the gifted child.*

IT IS A TRUISM, but one that is fundamentally important, that the aims of the American school are different from those that we have set ourselves in England. The necessity to create a nation out of disparate racial and social groups has been the central preoccupation of American education, and the success that has attended the effort is the greatest educational achievement in the history of any country. But the conscious emphasis on "life-adjustment," or whatever it may be called, has, in the opinion of many Americans, now been carried too far. Certainly it has inevitably led to a lowering of intellectual standards, to the inculcation of social techniques (of which "driver-training" is an extreme example) rather than what we should describe as "work." The result has been a retardation of academic progress, with a consequent prolongation of university courses.

The question that arises in one's mind is how far a school can ever reasonably be expected to cover the whole development of the child. There are tendencies in this country that thrust upon the school responsibility for the complete intellectual, physical, social and moral development of its pupils. It may be that we have been too limited in our approach; it may be that, particularly in view of the varying social backgrounds from which our pupils now come, we shall perhaps have to move towards the American ideal. But one thing is certain; that it is plainly impossible in a normal school life to cover completely every aspect of the child's development. It is important to realize that the tide of informed American criticism seems to be flowing strongly against a view of education that sees the school primarily as a means to implant desirable but often trivial social attitudes and skills. There is at any rate a good deal of support for the English view that moral and social education are best regarded as products of the active general life of a good school rather than as specific elements in the curriculum.

This line of thought is closely linked with another that arises from the American preoccupation with the school as an expression of a democratic philosophy. The love of liberty, which is one element in democratic thought, has led them to encourage elective systems and techniques of free discussion in their schools which, carried to extremes, have inevitably worked against high standards. More important, the belief in equality which springs with particular force from the American interpretation of democracy has led them to turn their backs on selection and differentiation by ability. It is at this point that the greatest divergences between our two systems arise.

It can be contended with a good deal of justice that the average child in the United States enjoys a longer and in some ways more satisfying education than in England. But it is demonstrable that the top 25 percent are usually two or three years behind their English contemporaries. It is to this point that the greatest volume of self-criticism is being directed. The researches, books and committees concerned with the "gifted child" seem endless. And if one is sometimes irritated by the fact that nearly all of them seem unaware that the English have been educating gifted children for some time, one cannot be unimpressed by the resolution with which the problem is being tackled. The most interesting issue in American education is to what extent they will be able to modify their basic preconceptions, and to reconcile their desire to do justice to the most able children with their particular interpretation of democracy.

Techniques and organization can be improved; even social assumptions can be altered. But one problem that faces every effort to improve the American high school seems much more intractable: the central problem of the quantity and still more the quality of teachers. Grave though this problem is in England, it is clear that the position is still worse in the United States. It is really inevitable that it should be so. For the very enthusiasm of America for education leads an extraordinarily high proportion to go on to higher education in colleges and universities. A large number who in this country would be teaching at the school level are, perforce, teaching beyond that level and the schools are impoverished.

This is a problem to which it is not easy to see an answer, for the number of people who have both the inclination and the ability to teach must have some limit in any society. It poses the very fundamental question as to how much higher education a nation really can afford, not in terms of money, but in terms of the much scarcer commodity, academic manpower.

The difficulties that face the American high school are thus certainly formidable. But before we can afford to be self-satisfied or to cease to make ever greater efforts to improve our own schools we should remember three things. The first is the question as to whether we are yet as successful with the average child as we should be. In the United States he will certainly be educated for a longer period, it may well be that he is often more suitably educated. Certainly we have no room to be complacent in this field of education.

Secondly, the self-criticism of the Americans, though it is usually expressed in too many words, does nevertheless result in action. Their determination to reform their high schools will certainly not end in words. The last point is the most urgent. At the very time when Americans are devoting so much thought and energy to achieving higher academic standards and to providing greater opportunities for the able child, we in this country are in danger of repeating some of the very errors they are busily engaged in rectifying.

The present struggle for intellectual quality in American education is something that we must watch closely. It may remind us of the value of much that we regard as commonplace in many of our own schools, yet which in reality needs encouragement and support if it is to survive.

The next issue of PANORAMA *will contain a special section dealing with the relationship of teaching to the mutual appreciation of Eastern and Western cultural values. This will be the theme of the 1959 Assembly of Delegates to be held in Washington, D. C., July 31-August 6.*

Valuable background material is contained in Orient-Occident, *a liaison bulletin published every two months by Unesco. It reports on problems raised and practical results achieved in carrying out this major project. We recommend, in particular, that our readers obtain a copy of the issue entitled* East and West . . . towards mutual understanding? *by Georges Fradier. Published in 1959 in French and English, it may be obtained free of charge by writing to the Unesco Public Liaison Division, Place de Fontenoy, Paris 7e, France.*

A U. S. COMMENT

by WILLIAM G. CARR

Dr. Carr, executive secretary of the National Education Association of the U. S. A., comments on the new interest in the gifted child in an article written specially for PANORAMA. *He is also secretary general of the World Confederation of Organizations of the Teaching Profession.*

AS MIGHT BE EXPECTED, teachers in the United States have long been aware that the needs of academically-talented children were not being given sufficient attention. Long before the sudden upsurge of public interest in this matter began, they were using various techniques to meet this need: homogeneous grouping, acceleration of program, enrichment of curriculum, the track method and the special high school. Together with discussions of many other aspects of the crisis, these techniques are described in a special 13-page section of the *Journal* of the National Education Association (October 1958).

Far from attempting to rebut criticism, American teachers are welcoming it. Manifestation of interest on the part of the general public in any educational deficiency is a matter for jubilation, not discouragement.

But as a group they refuse—wisely, we think—to sacrifice the goal of education for all in order to meet the needs of the able. More than that, they refuse to believe that such a choice is necessary.

They believe that the United States, by allotting its enormous material and intellectual resources more wisely, can meet the needs of all American children. More is required than new techniques or the expansion of old ones. What is required is a change in the intellectual climate, a sober realization on the part of all Americans that adequate education of their children—all their children—is basic to the survival of democracy.

American teachers, who encounter exceptional children daily in the normal course of their duties, welcomed public interest in the handicapped and the retarded when it first became evident. They are greeting with equal pleasure the new evidences of interest in the academically talented, and in those gifted in other ways. But they will not, and in my opinion should not, be diverted from their present goal—that of helping to provide a sound education for each and every child who will, some day, inherit the responsibilities of citizenship in the United States.

THE RIGHT TO BE DIFFERENT

(Guest editorial from the September 1958 issue of The ATA Magazine, *official organ of the Alberta Teachers' Association, Canada.)*

ONE OF THE MORE SIGNIFICANT TRENDS of the twentieth century is a surge toward conformity. Conformity itself takes many phases. We are not prepared to argue whether it is good or bad that people are becoming more and more not only "look-alikes" but also "live-alikes." What we are concerned about is that the right to be different, indeed, the business of just being different, becomes suspect in a swing toward sameness. Some observers claim that our life and times are beset by a cult of conformity which exists at all levels in our society and which is unfortunately becoming increasingly popular in the thinking of governments.

Democracies have always prided themselves on their respect for the rights of the individual, but some say that, constitutional guarantees to the contrary, the right to be free is being menaced by attempts at thought control. Attempts at thought control are often quite difficult to expose. People who believe that they know how other people should think press toward control by indirect and devious measures. In this connection, it is interesting to note that Canada's governor-general has been reported recently to have said that the intellectual duty of the university is to remain free. Many Canadian universities may find it increasingly difficult to be free when their financial support comes very largely from governments. The same situation to a greater or lesser degree may apply to our public schools. It's the old story of "he who pays the piper calls the tune."

The custodian of intellectual freedom is the school. History records that powerful pressures have always attempted to shape the forms and objectives of education. In itself, this situation has not been wrong. The problem comes when governments which are not truly democratic attempt to shape the forms and objectives of education to suit selfish purposes. It is against that threat to freedom that our schools must stand.

In any fight to preserve the integrity of schools, teachers are caught in the middle. They are, or at any rate should be, the first line of defence and should be quick to detect selfish interest in pressures attempting to change the programs of our schools. If our schools reflect every pressure from society, then they simply mirror the prevailing force. On the other hand, if they resist every pressure for change, they may well be standing in the way of normal progress. Naturally, neither of these extreme positions should be taken by our schools and school people. However, in order to detect honesty and sincerity of purpose on the part of advocates of change, teachers must have a highly developed sense of the place of free schools and free teachers in our society. They must recognize attempts to control their thinking and they must resist such attempts at all costs. Socrates' cup of hemlock is the classic example of the price exacted by society from an individual for the right to be different, for the refusal to conform.

There should never be any question of the willingness of a teacher to stand on principle. The preservation of real democracy depends upon the incorruptibility of teachers individually and collectively. And this is a sobering reflection.

The problem becomes the more important against the background of the controversy concerning what our schools are doing and how they are doing it. The curriculum of our schools is important, but not nearly as important as the type of person who is teaching in our schools. Competency in subject matter and methodology is necessary in the business of teaching, but knowledge of subject matter and skill in communication alone never make a teacher the custodian of our culture. Great teachers measure all they say and do on the yardstick of intellectual freedom; they value the right to be different as a fundamental liberty. They will never compromise principle with expediency.

THE ARGUMENT FOR ENGLISH IN CEYLON

by KENNETH M. de LANEROLLE

The language problem in Ceylon is typical of the situation in many new democracies. Adapted from The Ceylon Teacher, *organ of the All-Ceylon Union of Teachers, November-December 1957 issue.*

IN CEYLON, English has been the master key to the mysteries of the modern world. It was through English that the present literati acquired their knowledge, power and creative skill. Through English the whole field of modern technology and science can be diffused to a nation that is only now showing an awareness of its responsibilities and shortcomings. What the Special Committee wrote in 1953 is substantially true of today: "It is true that Sinhalese, and to a lesser extent Tamil, have not kept pace with the times and are not, in their present state, able to serve as media for the expression of modern thought, particularly scientific thought."

The British Period coincided with the modern age. It is therefore impossible to dissociate the English language from those far-reaching changes that altered the social, economic and cultural patterns of this country. And, as long as those wheels which they set in motion turn, so long will English continue as a force in the country.

As a cultural force, however, English will not have, as it had before, an overwhelming influence; for people have learned to be more appreciative than before of indigenous things while being critical of foreign substitutes. It is unlikely that foreign standards will be adopted in the fundamental things of life, except where native ones have proved false or inadequate.

It is on account of the unequal efficiency of the national languages that, for some considerable time to come, higher education in the country will continue in English and a command of it be a requisite for those who hope eventually to occupy posts of leadership. The prevailing literature of Sinhalese and Tamil cannot as yet provide graduates with the "broad background of literature" which is needed in institutes of higher learning.

There is therefore bound to be a long transition period during which the national languages will be encouraged to thrive as small plants in the shade of a large tree. This role of the big tree English must play. And the best climate for this nourishing process is one in which the free flow of knowledge into the country through English (and indeed other languages) will enable bilingual scholars ~~both~~ to produce a modern literature and to translate Western works into Sinhalese and Tamil. The task is a heavy but crucial one, requiring strong government sponsorship and much financial encouragement if it is to be successful. Indeed, it is the rock on which the whole structure of the present language policy must be founded.

Without English to provide bilingual scholars and teachers, no translating of modern thought is possible.

That Ceylon also needs English to set a standard for the national languages is a real, though to some, an unpalatable fact. It is not by chance that the present writers of modern Sinhalese fiction are fashioning a style that is easy and free of decoration, that an element of sincerity marks present literary effort, that the old attitude of adulation towards the earlier classics is giving way to one of critical appraisement and, above all, that language and its expression are regarded no more as the monopoly of the few but as the heritage of all. Nearly all writers of Sinhalese fiction are bilingual. These are lessons that Ceylon has learned from English, which also opened for her those large vistas of freedom and democracy which are today held so dear.

The present universal provision of English will tend to make for national integration, inasmuch as it seems likely that the large majority of younger children will be taught only two languages —the mother tongue and English. It can thus continue to provide a common means of communication between the various linguistic groups of Ceylon.

The White Paper on Education has referred to the "geographical situation of the Island" as a reason for English as a *lingua franca.* This may be a reference to the unique world position that Ceylon occupies and to the compelling need for its people to know, for this reason, a world language. There are many who feel convinced that one of the strongest arguments for the retention of English here lies in the tradition of cultural assimilation that Ceylon has continuously exhibited throughout her long history.

A point to be remembered is that, while Britain remains the source and fountainhead of English, its position is now being challenged by the millions in the United States. English is now too much of a world language to be inevitably and unequivocally associated with Britain.

Perhaps the greatest value in studying English is that it takes us out of ourselves. A foreign language furnishes a term of comparison with the mother tongue. Its study makes us lose our conceit, brings us new and strange vistas, and reduces the tragic egoism of race prejudice that is such an unfortunate and explosive feature of our land today.

The Aaron Report (on Welsh and English) says we must "bear in mind the attitude to the second language, whether favorable or hostile." This is an aspect of bilingualism that merits attention. In this country there is a universal belief that English is of value. Everyone (specially those who have been in the villages) meets the view: *ingriisi netuya baha!* An attitude that is surely the best argument for bilingualism.

There are, of course, ardent nationalists who wish to see Sinhalese restored to its rightful place immediately, and to do so would fain destroy what has already been built. On the other side are those so grounded in the culture of the West that they cannot hear of giving to English a second place. The solution, as in so many other matters, appears to be a middle course. Two points of view must be considered: the short-term and long-term view.

The first covers the present transition period, which, like seedtime in the farmer's year, is one of tender care and restrained hope. During this time—and there must be no undue haste—the national language will be nourished into full responsibility and English will gradually and gracefully retire from its former key position. The aim in this period will be a kind of bilingualism for the child. He will start in the mother tongue and slip into more and more English, as his grip on the language increases and his horizons widen in the secondary school. In the short-range view, then, a good working knowledge of English will be expected of all and a sound command of it for most, especially for those going on to higher education.

The long-term plan for English should see that it serves a strictly utilitarian purpose. The language learned at the mother's knee is fraught with the deepest significance for the child's emotional life, helping to develop thought and to provide for the aesthetic satisfactions of the growing personality. This must be the function of Tamil and Sinhalese. English will be studied primarily for comprehension, then for written expression and finally for oral expression. In the teaching of the foreign language, the "receptive" side will receive most emphasis, with reading as its chief skill; the "productive" aspect will also receive attention, with writing as its chief skill. Speech will take third place. A few —those who go to it with a genuine love of its graces—will know English well and will, it is hoped, bestow to the rest the benefits accruing from contact with it.

An enlightened State cannot afford to adopt a half-hearted attitude towards English. It should be appreciated that the rehabilitation of the national languages need not necessarily have an adverse effect on English. It is to be hoped that the Commission of Enquiry, appointed at long last by the Minister of Education, will face all the issues, make a bold statement of policy and formulate a scheme that will put English on a proper footing.

The United Nations Educational, Scientific and Cultural Organization publishes a monthly magazine of particular interest to teachers. Called The Unesco Courier, *it contains material for the teacher of science, history, geography, art, music, with illustrations which may be cut out and used in class as visual aids. Separate editions in English, French, Spanish and Russian appeal to the teacher of modern languages. Special articles and an international correspondence column provide a link for teachers from different countries. A free specimen copy may be obtained by writing Unesco Sales Section, Place de Fontenoy, Paris 7e, France. Prices below are in U. S. dollars, pounds sterling and French francs, but payment can be made in local currencies.*

Annual subscription:	$3.00	10/-	500 fr.
Single issue	$ .50	1/-	50 fr.

EDUCATION FOR PRACTICAL ENDS

by THE MOST REVEREND WILLIAM J. PHILBIN, D.D.

Text of an address by the Bishop of Clonfert delivered on the occasion of the blessing of a new vocational school in Ireland. The address was printed in the March 1958 GAIRM, *journal of the Vocational Teachers Association, with headquarters in Dublin.*

A PEOPLE may get most valuable clues to its deficiencies by taking note of the impression it makes on the rest of the world. Instead of being irritated by criticisms and jokes about ourselves we ought to learn from them, particularly if they point in common directions. Irish people find that they are regarded as spending much of their talent merely in making themselves bright and engaging company. The typical Irishman of so many international stories is a gay but ineffectual member of society, a center of humor. Nobody, except perhaps some of ourselves, is surprised to find that we are classed among the under-developed nations of Europe: nobody expects us to be a force in the industrial world. We are widely thought of as more interested in fairies and leprechauns than in such prosaic realities as the chemical analysis of soils and manufacturing processes. An argument against the movement for Irish independence was that we should not be able to manage our own affairs successfully.

It must be recognized that we have played up to this picture of ourselves. Our writers have helped the outside world to think of us as romantic Ireland, visionary and picturesque, a curious survival from more leisurely times. They have gained currency for the notion that we live—not merely in a land of mist, which may have the support of tangible evidence—but in a Celtic twilight, pursuing a dreamy and unpractical way remote from present-day realities. Not for the Celt, we have told ourselves as others have told us, the loom and the conveyor belt; the world of heroic legend and poetic imagination means more to us than material success.

If we recall things we have heard and said and observed we may find that it is not only our writers who have given grounds for such ideas about us. Visitors have detected in Ireland a feeling of "What's the good of it all?" a lack of ambition which may be another name for laziness and even the suggestion that there is something superior about indifference to proficiency and success in material fields. The pace of life is found to be slower in Ireland, typifying a general atmosphere of slackness.

We must not shirk the question of how much truth there is in the picture suggested by such observations. The values and biases of popular opinion which form a kind of climate of thought in the community are worth observing carefully in regard to different kinds of work. An outstanding feature of our estimate of occupations is the lack of prestige that attaches with us to productive work and manual and organizing abilities in comparison with book learning and clerical and professional careers. The less the hands are used, one might say roughly, the more respectable the calling. This valuation persists even when trades or business provide bigger incomes. Few Irish people are many generations removed from the soil and our whole economy rests on it: yet the word "agricultural" is sometimes applied flippantly by us as a term of derision. Surely this is an unhealthy sign.

Irish boys and girls of special talent seldom think of the opportunities offered in industrial enterprises, particularly if advantage were taken through fuller education of the new scientific advances. In this part of Ireland there is no large section of the population proud of long traditions of highly-cultivated manufacturing skills. It is possibly true that mechanical ability and inventiveness are less common among us than in neighboring countries: they are at any rate less fostered and prized here. We are of course predominantly agricultural. But even in agriculture we are largely content with ancient methods and inherited knowledge, not realizing that, as President Eisenhower said the other day, there have been greater changes in agriculture in our time than in the previous 2,000 years.

It is important for us to consider where we stand in this connection. Even though we believe that there are higher things in life than the material and mechanical, it does not follow that these may be neglected. We may be justly critical of extremes of activism elsewhere without being justified in choosing for ourselves the opposite extreme. We live in a mechanical and scientific age and we must recognize that the community which fails to come to terms with the age in which it lives will shortly be subsisting on a primitive economy. By the highest standards this may not of itself be a disaster, but it will inevitably entail the disastrous loss to the nation of many of its most adventurous citizens, who will seek elsewhere the higher rewards that more advanced economies can afford.

Insofar as our reputation for caring little for material progress is true, it is time we directed our best endeavors to making it untrue. Our undeveloped economic condition ought to be a challenge to the rising generation. Careful thought and resolute work can bring enormous changes not only in externals but also in our outlook and habits of thought. Our temperament is not so irresolute and thriftless as to be incapable of receiving discipline, as our stock has proved in other countries at least. We have many gifts to compensate for any natural handicaps. We should not forget that it is only our performance that is rated low by critics: there is no tendency to think little of our capacities. The application of our talents lies entirely within our own power.

In addition to casting accounts and comparing balances of payments at certain times, it is essential to explore the attitude of mind behind our activities, or inactivities. Many of us may be merely wishing to see our country modernized without realizing, or being prepared to undertake, the enormous effort that this involves. We may be thinking chiefly in terms of the number and size of the new factories built. But material plant is the least important part of what is necessary. In all mixed undertakings the human factor is much the more significant: we may remember Foch's saying that in war the moral element is to the material as four to one. In planning industrialization, the training in outlook and character and skill of those who shall run the factories—on research and managerial and operative levels—is much more vital than material provision. Even outside those employed, new ideas need to be widely accepted if broad changes are contemplated. A great deal of mental preparation and discipline is required to transform a population conditioned by the slow pace of traditional agriculture to the demands of the new industrial revolution.

Another name for mental preparation is education. We can be educated—and in revolutionary times we need to be educated—at all ages, but the most available age in a world that is still mainly run by adults is youth, when concentration is possible on formal courses and curricula. There is need in Irish education at every level for an adjustment of emphasis in the direction of the scientific and practical. Even countries which have always been in the vanguard of progress are finding themselves to-day in danger of being out-distanced by newcomers who may have better appreciated the potentialities of new discoveries. If the traditional leaders are calling urgently for more attention in their educational systems to the natural sciences and technology, how much more do we, who have already been lagging, require exertion of a similar kind?

Since our most urgent economic need is greater and better production, we must seek to attract a large proportion of all grades and varieties of talent to the industrial fields that are open to us. The most highly developed mental equipment is called for in order to avail of the latest conquests of science. We require, equally, organizing ability and commercial gifts and, not least, the accurate training of hand and eye which even automation has not made superfluous. We must foster all kinds of knowledge and skill that can be directed to practical ends. And we must not overlook the necessity to give every encouragement to such developments by means of a public opinion that prizes the ability to make and to do, as well as the capacity to amass more or less inert knowledge.

It must be presumed that the giving of more attention to one field of education will entail some neglect elsewhere. With knowledge multiplying itself in an increasingly competitive world, there is no avoiding specialization. We can only hope that mental cultivation generally, and the studies that chiefly make for mental enrichment, will not suffer too greatly from our following the universal trend in the direction of technology and its numerous satellites. May I point out that I am not putting practical education in the highest position but merely pleading that it shall receive its long overdue recognition which has now become a pressing essential to survival. The balance must no longer be weighted against it.

THE PLANNING OF LEARNING EXPERIENCES

by C. B. MENDENHALL

Dr. Mendenhall led a team of Ohio State specialists that worked in India for two years with the All India Council for Secondary Education. He wrote this article for the October 1958 issue of the Council's organ, Teacher Education, *published in New Delhi.*

IN RECENT MONTHS a new bit of educational jargon has found its way into articles, speeches, seminars of headmasters and deliberations of educational committees. This is the term "learning experiences." Is it a new label for an old activity? Is it just another way of describing "method," or does it represent something new in education in India?

The word learning means many things to many people. Some associate it with the process of "fixing habits." To others it implies storing in the memory bits of information. Thus a parrot may learn parts of a tune or phrases of a poem, or a child may learn to recite long passages from classical literature or whole pages from a text book. This is called "rote learning." It is learning at a low level, for the words remembered may have little or no meaning for those who repeat them. In this activity the processes of "reflective thinking" are not needed and are not developed in any way.

Learning, as used in the expression "learning experiences," carries quite different connotations. It stands for an activity having significance for the one engaged in it. Here a process rather than a product is stressed. Learning in this case is thought of as a search for meaning. It begins with questions. It proceeds with the examination of data, the casting of hypotheses and the verification of guesses. The results of these processes are things learned. These learnings always have relevance to the wonderings, the questions, the searching of the learner and are, therefore, in themselves, important to the learner.

We see this kind of learning going on with little children at play. They wonder, they question, they examine, they "try out." Artists in the process of creating a painting or a new piece of music engage in similar activities. They are the essence of the scientific approach to truth. They characterize the habits of free men everywhere.

And what is "experience"? It is not mere activity; for activity may lead nowhere. The spinner of thread who does the same thing over and over again, thinking the while of other things, is engaged in an activity but may not be having an experience. Experience involves change. The cyclist who narrowly approaches death or serious injury as a result of abruptly turning in front of a speeding automobile has engaged in an activity, but he has not had an experience, unless he is aware that the near miss was the result of his carelessness. He must be aware that what happened was the result of what was done. It is not experience when a child sticks his finger in a flame; it is an activity only until the child realizes that the pain is a result of what he did. It becomes an experience when the relationship discovered between the pain and the putting of the finger into the flame becomes part of the many meanings which the child will use to govern his future conduct.

A "learning experience," then, is an activity leading to the discovery of connections, relationships and meanings which have significance in the directing or ordering of conduct.

In planning learning experiences, the first thing to be borne in mind is that the learner must be active. He must be doing something. He must be doing something sufficiently novel as to cause him to wonder, to question, to search. The job of the teacher is to provide the student with something to do, not something to learn. In the doing the student will discover connections, find relationships, predict consequences and test generalizations. The doing will be a quest for meaning, and learning will take place as the search goes on.

The boy who is making a loom, and in the making seeks to find ways of fashioning wood and metal, will learn the skills of a cabinet maker much more quickly than if he was set the task of learning the skills apart from any job to be done. The student who writes an article for the local paper will learn the skills of writing much more speedily and effectively than one who spends the same amount of time on a grammar lesson. This will be particularly true if in his writing he seeks ways of communication that are precise and thought provoking. Similarly, in attempting to find the number of B.T.U.'s in coal samples from the coal piles of the local merchant one learns more about laboratory procedures than by memorizing the steps in coal analysis. Again, in seeking to represent the local school grounds by means of a contour map one learns more mathematics in the same amount of time than by memorizing the usual trigonometric formulae. In the same way, the student who tries to find similarities and differences between contemporary social conditions in his country and those obtaining in the past will learn more history than one who is learning a time chart by heart.

The first step in planning a learning experience is to provide things for students to do. The second consideration in such planning is the availability of data. Children cannot think unless they have something to think with. Actions, which can be reflected upon, facts, events and the relations of things are the materials out of which learning takes place. A "difficulty" is an indispensable condition for learning or thinking as defined here. Information about actions, events or relations becomes "data" when it can be used to resolve difficulties.

Memory, observation, reading, discussion, listening to the radio—these are all sources for supplying data. As an integral part of their school work children must be given an opportunity to deal with perplexing situations: by reflecting on their own past experience; by searching for pertinent information in the text books, reference books, newspapers and periodicals; by observing happenings in the world about them; by sharing their experiences with one another; and by use of the programs of the radio and sometimes of the cinema. Direct observation is generally the most vivid and vital approach to data. Sometimes direct experience is not possible, and students must learn to make use of the experiences of others. Excessive reliance on others for data, however, should be discouraged. Frequently, the teacher or the text book supplies, not data to be used by the student in resolving perplexities, but ready-made solutions to problems. Down this road lies boredom. It is in the finding of solutions that learning takes place. Students should not be deprived of the quest. It is this quest that is the exciting part of the learning experience. Knowledge should be treated, not as an end in itself, but as an indispensable resource of inquiry. When the acquisition and display of information becomes the goal of classroom instruction, thinking ceases and learning stops.

Only as information becomes "data" does it function in the production of learning.

Data do not of themselves direct action. Careful observation or the recall of pertinent information may determine what is given, what one has to work with, what is already present and hence what is assured or can be counted on. Data may locate, clarify or define a question. They do not furnish the answer. What one needs to do in order to resolve the difficulty, answer the question, or solve the problem calls for a third consideration in planning learning experiences. This is concerned with recognizing relationships, drawing inferences, making conjectures, suppositions, tentative explanations, setting up hypotheses to be tested. Therefore, in planning learning experiences, students must be given a chance to project, to devise, to invent. They must be permitted to venture into the unknown. They must be encouraged to guess what will happen as a result of a proposed course of action, and then provided with an opportunity for testing their guesses.

Thus a fourth consideration in planning learning experiences is verification. The boy in the example given above should try out his guess concerning the design of a brace for his loom. The student should write his article and then read it to his peers for their criticism. The class should follow out suggested procedures in approaching political figures. The contour map must be made. Unless the guess is tried, the principle applied or the hypothesis tested, the problem has not been solved, the question has not been answered and functional learning has not taken place.

It is only when students have jobs to do involving processes of reflection, projection and verification that significant and lasting learning takes place. These opportunities may be called learning experience and their provision is the unique function of public secondary education in a free society.

In the last analysis PANORAMA *can be only as good a magazine as you—teachers and others interested in international education—desire it to be. You can help in the following ways:*

By directing our attention to noteworthy articles in the various periodicals published by WCOTP member associations and other educational groups.

By sending us your comments, favorable or unfavorable, on the magazine or on any article in it.—The Editor

BOOK REVIEWS

A CENTER FOR HARMONIZING DIFFERENCES

by RICHARD I. MILLER

Dr. Miller received his doctorate in international relations and education from Columbia University Teachers College. He has traveled extensively through Europe, Asia and Africa, and taught at the University of Illinois and Pennsylvania State University as well as abroad.

On April 25, 1945 delegates representing 50 nations met in San Francisco to draw up a Charter for an international organization that we now know as the United Nations. Exactly two months later the penultimate session of the United Nations Conference on International Organization was addressed by President Truman. It had been quite a conference. The U. S. Government made extensive efforts to keep the world informed of the proceedings. The average daily output of documents required about one-half million sheets of paper, and an estimated 78 tons of paper were used for the Conference.

How did the Charter come about, and what happened at San Francisco? A recent publication in the Brookings Institution's series on the United Nations offers a comprehensive explanation. *A History of the United Nations Charter** was written by Miss Ruth B. Russell, building upon research started by the late Dr. Leo Pasvolsky. It contains 966 pages plus 174 pages of appendices.

The entire series has been excellent, and this publication is in keeping with the tradition. It presents the evolution and negotiation of the Charter within the framework of United States policy and as part of the developing United Nations system during the period from 1940 to 1945. It is a serious, analytical survey covering the Atlantic Charter and the conferences at Moscow, Cairo, Teheran, Dumbarton Oaks, and San Francisco. Yet it is not without a touch of humor here and there which adds a sense of vividness to the important meetings. For example, it relates the reactions of a U.S.A. representative, Dean Gildersleeve, to a subcommittee decision to change the wording of a resolution she had written:

> *As a vote mutilated one of the best phrases, I exclaimed in sudden anguish, "Oh, no!"*
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> *"You must not take it so hard," said Professor Krylov (of the Soviet delegation), "you must not feel these emotions."*
>
> *"But," I said, "I cannot bear to see the language maltreated. I am a Professor of Literature."*
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> *With a twinkle in his eye and a smile, Professor Krylov retorted: "But, my dear lady, this is not literature. This is politics."*

Several chapters in the book stand out above its general level of excellence. For example, Chapter 28 handles the important issue of the great power veto with fine sensitivity and impartiality. The veto problem is summarized in this manner:

> *To oversimplify a complex problem, the veto is in the Charter because no major power was ready to enter an international organization authorized to maintain the peace without such basic protection—though there were differences over the extent to which the veto should be applied. . . . The American officials were not prepared to ask Congress and the public to commit the United States to major international actions, including the use of force, on the vote of other nations. Neither would Great Britain or the Soviet Union have agreed to such a system. Without the veto, therefore, there would have been*

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* Ruth B. Russell, *A History of the United Nations Charter*. The Brookings Institution, Washington, D. C. 1958. $10.00.

io United Nations Organization including all the great powers and authorized to maintain peace and ecurity.

The San Francisco Conference hammered out he United Nations Charter under the pressure of ime and in the glare of headlines. What kind of locument is it? It is safe to say that the Charter s not an outstanding legal document. Its wording s quite vague at times, often intentionally so. For xample, Article 4, Section 1 reads: "Membership n the United Nations is open to all other peace-oving states. . . ." How does one define "peace-oving"? Everyone is for low taxes, good educaion, happy marriages, and peace; and everyone s against sin. The problem lies in the application f these beliefs to concrete situations.

The book stimulates the reader to ask certain uestions that are, properly enough, outside its rovince. For instance: how can the Charter be trengthened? A great many proposals have been nade toward this end. Some are "pie-in-the-sky" ipe dreams; some are serious, scholarly efforts uch as the study entitled *Strengthening the United Vations,* sponsored by the American Association for he United Nations. Yet perhaps we are asking the vrong question. Should we not ask a more fundanental question: boiled down to its simplest terms, loes law make practice or does practice make law?

If law makes practice, then we can legislate norals and behavior. We have done this in some espects. American studies on discrimination in ousing projects increased racial tolerances among he tenants as a whole. The great Turkish leader, Kemal Ataturk, changed swiftly and rather drastially some important habits and customs of the Turkish people. In both instances the common elenent was a method of forcing compliance—either vert or implied. A clear source of power seems to e an essential ingredient for success in any change hrough law. Prohibition of the sale of alcoholic rinks in the U.S.A. in the 1920's failed for various easons; one of them was inadequate enforcement rocedures.

On the other hand, unreasonable and unpopuar laws are difficult to enforce, even with bayonets. The French and American revolutions are classical xamples; Gandhi and India offer a more recent xample. It would seem to follow that effective law lepends upon the reasonableness of the law and pon adequate enforcement procedures. Reasonableess is relatively easy to judge in terms of a single ational standard, but at the international level the ole of national sovereignty becomes quite comlicated. For example, if the U.S.A. increases its sugar quota from Cuba, this may appear reasonable to Cuba but not to the Philippines which may have its sugar quota to the U.S.A. reduced. As long as reasonableness is a final judgment exercised by each sovereignty, it will be exercised vis-a-vis national self-interests. Since "reasonablenesses" inevitably will disagree over vital interests, a supranational force or a third force of some sort is needed to work out the optimum arrangements for all concerned. Until this third force or supra-national force (such as the United Nations) has sufficient overt or implied power to compel a decision if need be the case, the concept of reasonableness in international relations must survive in the world market place of politics and power. As long as the world has two or three major national powers, the concept that law makes practice at the international level will be weak at best. If the day ever arrives when the world is decisively dominated by one power or by one organization, then international law may become a reality in spheres where vital interests clash. (We do have reasonably good international law in matters such as passports, shipping, diplomatic privileges, etc.)

On the other hand, if practice makes law then we must build international cooperation and competence among the nations of the world. We must develop a world milieu of sufficient commonness in purpose and desires so that nations will see the value and necessity of voluntarily confining themselves to laws that are binding.

How plausible is this? At the present time about one-half the world has widespread poverty, high illiteracy, and the gap in economic development between the "have" and "have-not" nations is widening. India's Prime Minister Nehru has said that the most important division of the world is not the division of the cold war or of politics, but the division caused by the widening gap between the living standards of the less developed and the more developed countries. Considering these serious obstacles, it will be a long time before world conditions will be favorable for extensive meeting of the minds upon common goals and methods.

The "functional" approach has another question mark. It believes that when men learn to know each other and learn to work together on non-political problems, such as health, food, etc., they will eventually apply this learning to the solution of political problems which are often unscientific, irrational, unpredictable. In other words, the nature of non-political decisions vis-a-vis political decisions may be fundamentally different, thereby thwarting the transference of solution-techniques from one to

the other. The functional theory is interesting and deserves a serious try, but more evidence is needed. The European Coal and Steel Community and the European Economic Community bear close scrutiny, with open minds.

Where does the United Nations stand? Does it represent the viewpoint that law makes practice, or that practice makes law? Perhaps the best explanation for the United Nations' ability to survive in a tumultuous world lies in the fact that it does not subscribe fully to either concept; rather it represents something of a synthesis, or an Aristotelian "mean." The imprecision of the UN Charter, frustrating as it may be to international lawyers, has provided an elasticity that "gives" but does not break.

The UN reflects the best and the worst in men and in governments; it serves as a valuable "center for harmonizing" good and bad, noble and evil practices that may otherwise lead to serious world conflicts. Who knows where the inflamed passions at the time of the Suez Canal crises might have led if the United Nations had not existed?

It can be said that the United Nations normally does not achieve the brilliant or the spectacular. It achieves what is achievable. This seems tautological, but it really states that the United Nations must always work within the realms of unity and diversity. In order to achieve some unity from great diversity, a common ground is necessary. The common ground is rarely the highest or the lowest ground, but the ground where most members can stand together. Common ground can be equated with brilliance only in the fact of achievement; what it achieves is usually quite common. It is the result of plodding, painstaking and patient effort. In the United Nations the fact of achievement is sometimes more important than what is achieved. It may be said that the United Nations is "a center for harmonizing" differences through agreements that seek common denominators.

UNESCO PUBLICATIONS

The United Nations Educational, Scientific and Cultural Organization has issued an up-to-date list of its publications in the field of education. They may be obtained from the national distributor in your country at prices listed below (in U.S. dollars, pounds sterling and French francs). Representative publications are:

Unesco Source Book for Science Teaching. 4th impression 1958. 224 pages.

Paper:	$2.50	12/6	600 fr.
Cloth:	$3.00	15/-	750 fr.

Study Abroad. Vol. X, 1958-59.
$3.00 15/- 900 fr.

A Handbook of Suggestions on the Teaching of Geography. 4th impression 1958. 102 pages.
$1.00 5/- 300 fr.

History Textbooks and International Understanding. 2nd impression 1958. 82 pages.
$0.85 4/- 250 fr.

Psychological Foundations of the Curriculum. 1957. 68 pages.
$1.00 5/- 300 fr.

The Teaching of Modern Languages. 1955. 296 pages.
$2.50 14/6 700 fr.

Music in Education. 2nd impression 1956. 336 pages.
$3.00 17/6 850 fr.

Public Library Services for Children, by Lionel R. McColvin. 1957. 104 pages.
$1.50 8/- 400 fr.

Vacations Abroad. Vol. X, 1958.
$1.00 5/- 300 fr.

World Illiteracy at Mid-Century: a Statistical Study. 1957. 200 pages.
$2.00 10/- 500 fr.

Teaching of Art in Primary and Secondary Schools. 1955. 312 pages.
$2.00 11/6 550 fr.

Training of Primary Teacher Training Staffs. 1957. 202 pages.
$2.50 12/- 600 fr.

HISTORY, OBJECTIVES AND ACTIVITIES OF WCOTP

The World Confederation of Organizations of the Teaching Profession (WCOTP) is composed of 97 national members and numerous associate members representing millions of teachers in 51 countries. Its purpose is to enable members of the teaching profession at all stages of education to exert an influence corresponding to the importance of their social function.

Its specific aims are:

a) to foster a conception of education directed toward the promotion of international understanding and goodwill, with a view to safeguarding peace and freedom and respect for human dignity;

b) to improve teaching methods, educational organizations, and the academic and professional training of teachers so as to equip them better to serve the interests of youth;

c) to defend the rights and the material and moral interests of the teaching profession;

d) to promote closer relationship between teachers in different countries.

The World Confederation was founded at Copenhagen, Denmark, in 1952, culminating four years of negotiations between the International Federation of Teachers Associations (IFTA), the International Federation of Secondary Teachers (FIPESO—Fédération Internationale des Professeurs de l'Enseignement Secondaire Officiel), and the World Organization of the Teaching Profession (WOTP).

National associations may become members of WCOTP directly or through affiliation with IFTA and FIPESO. They are entitled to one delegate for every 5,000 members, with 50 delegates the maximum. Organizations eligible for *associate membership* are (a) regional or local teacher associations or (b) any university, college or institution of higher learning, and any society for the scientific study of educational problems or for improvement of the teaching profession. A recent constitutional change provides for the admission as *international members* of the membership of international organizations that specialize in the field of education.

Since the Copenhagen meeting, the Delegates have met at Oxford (1953), Oslo (1954), Istanbul (1955), Manila (1956), Frankfurt (1957) and Rome (1958). A specific theme of prime interest to teachers is picked each year for discussion and all members receive a questionnaire on the chosen topic. The replies are studied and discussed at the Assembly of Delegates and later published in one comprehensive report, together with resolutions adopted by the Assembly. The topics dealt with to date include:

Parent-Teacher Cooperation
Education for Teaching
Status of the Teaching Profession
The Teacher and the Well Being of Society
Shortage of Teachers—Causes and Remedies
Public Support for Education

An annual report including a summary of proceedings of the Assembly of Delegates is also published. A news bulletin, *Echo*, is circulated to teacher associations, intergovernmental organizations, and individual subscribers with the aid of a Unesco subvention.

From modest beginnings the World Confederation has gradually expanded its scope of activities. Five specialized committees conduct research and plan programs in the field of educational journalism; rural education; education for handicapped children; technical and vocational education; and health, physical education and recreation. A Consultative Committee on Africa has been established to assist in planning a program for that area. Later, a Consultative Committee on Education for Asia was formed following a WCOTP Afro-Asian Conference held in Ceylon in April 1958.

Now recognized as one of the most broadly representative organizations of the teaching profession, WCOTP has been granted consultative status as a non-governmental agency with the UN Economic and Social Council, Unesco and UNICEF. It is a member of Unesco's NGO committee. In addition it cooperates with other specialized agencies of the UN on projects that relate, directly or indirectly, to education.

In connection with Unesco's major project on "Mutual Appreciation of Eastern and Western Cultural Values," WCOTP has prepared an annotated bibliography of audio-visual materials. Methods of teaching this subject will be the theme of the 1959 Assembly of Delegates to be held in Washington, D. C., in August of this year.

WCOTP has prepared a survey of the access of women to the teaching profession for Unesco's Department of Education. In 1958 an office in Paris was established by WCOTP in order to permit even closer liaison with Unesco.

By direct action, by holding regional and international conferences, by research, and by cooperating with international and non-governmental organizations, WCOTP is endeavoring to solve educational problems, raise the status and welfare of the teaching profession, and contribute to international understanding.